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Parents should teach their children good human relations and should develop in them a philosophy and knowledge of how to deal with people. They should not tolerate even passive conformity to customary prejudices and prejudiced action. In their daily lives, parents should realize that everything they say and do affects their children. Even what they do not say or do can influence their children. Thus parents should teach their children about race and culture and about racial and cultural differences; they should also teach that an individual is judged by his characteristics and not by his race, religion, or nationality.

Some of the practical means for teaching healthy attitudes to children are acting unprejudiced, being alert to any sign that a child is developing prejudices, and communicating the idea that prejudice is wrong. Parents should develop in their children an appreciation for variety in race and culture; they should extend friendship to anyone regardless of race, creed, or nationality; they should foster human relations education in the schools; and they should use every opportunity to encourage and help organizations working for better human relations.

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GUIDELINES: CLASSROOM
INTERGROUP EDUCATION PRACTICES

ED001988

a primer for parents

educating our children for good human relations

Mary Ellen Goodman

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U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
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Human Rels Mat for Class

a primer for parents

educating our children for good human relations

Mary Ellen Goodman

Office of Education-EEOP

Research and Materials Branch

Bennett O. Stalvey

about the author

Mary Ellen Goodman is an anthropologist, a writer, and a mother. Among the positions she has held are: assistant professor of Anthropology and Sociology at Wellesley College; special research assistant to the chief economist of the Public Housing Administration, Washington, D.C.; director of Early Childhood Studies in the Sociology Department of Tufts University; coordinator of Conference Studies, 1960 White House Conference on Childhood and Youth. She was a Fulbright Research Scholar in Japan where she studied conceptual patterns in kindergarten and elementary school children. She is the author of *Race Awareness in Young Children* as well as numerous research papers and reports. She is a fellow, American Anthropological Association; fellow, American Sociological Association, and board member of the Society for Research in Child Development, the American Social Health Association, and the American Parents' Committee.

Dr. Goodman now lives in Houston, Texas, where she serves on the boards of the Houston Council on Human Relations, the Child Guidance Center, and other community and welfare organizations. She serves as visiting associate professor, Department of Psychology, University of Houston, and lectures widely on children and the family.

Dear Fellow Parent,

The other day my neighbor and I had a good talk about our children. We got off on this discussion because of something that happened in her family not long ago. It had really set her thinking about the importance of educating the children for human relations.

What happened was this: my neighbor was going to have a house full of company one afternoon, so she packed her children off to the nearest movie with a young girl to look after them. But the first thing she knew, there they were—all of them home again, the children looking quite upset and the girl very much upset. She said to my friend: "I'm awfully sorry, Mrs. Wells, but I can't take the children to the movies after all. I can't because they won't let me in. When I tried to buy the tickets the woman at the box office told me, 'we don't admit colored here.' "

By the time I heard about all this the Wells had already done something about it. They had tracked down the owner of the theatre and tried to reason with him. They got nowhere, so they reported the incident to a county committee whose business it is to take up such problems and try to persuade owners and managers of public places to conduct their businesses democratically.

"You know," Mrs. Wells told me, "we just couldn't let this pass. We had to do something about it. In the first place, we feel that discrimination is wrong. Besides that, the children have to learn that you don't just sit back and do nothing when you run into prejudice and people getting hurt by it."

"The children have to learn———." Yes, that's the important point, isn't it? Our children must learn to be good citizens, and this means living by the democratic rules and trying to improve the general level of adherence to those rules. It means liking and getting along with other good citizens of whatever race, religion, or nationality.

And where and how do our children learn these things? Certainly we can't expect the teachers—or anyone else outside the family—to give all the needed

guidance toward good citizenship. Nobody else can take the lead and lay the solid foundations as well as we can do it at home.

All of us know, if we stop to think about it and take stock of the kind of world we're living in, that our children must learn to understand and appreciate people of other colors, creeds, and national origins. We all know that—in this shrinking world of ours—tomorrow's citizens must be much better educated in these human relations matters than we were. Our nation can no longer afford to have citizens who are narrow and prejudiced, nor can our children be at home in tomorrow's world if they are narrow and prejudiced adults.

Such being the case, we parents must educate ourselves to do a first-rate job of producing citizens who are free of old-fashioned ideas about people who are "different." This booklet came into existence because we hoped that it could help other parents to do that job. In it you will find the facts and ideas which have proved most helpful to this mother, as we have tried in our own family to teach our children the fundamentals of sane and sound human relations.

The best of luck in your efforts to do so, and may your children and mine be ready, when their time comes, to help build a better world than the one we know.

Most sincerely,

Mary Ellen Goodman

Mary Ellen Goodman

Novelty is Nice

Mankind has many problems, but among them is not the prospect of a dull uniformity of peoples. The leveling effects of high speed communication and transportation notwithstanding, not even our children's children are likely to complain that there is no longer a fascinating variety of human kinds with respect to color, worship ways, language ways, food habits, and more.

For this we can be grateful. The positive value of variety on the human scene is now poorly appreciated, but likely to be more appreciated as it declines. We do have some feeling for distinctive cultural ways, to be sure, as we show in appreciating museum displays, folk or tribal dances, music, or costumes, and the trinkets we bring back from trips abroad or to our own hinterlands.

Novelty is nice, whether in things or people. This notion comes quite naturally to children, and does not entirely die in most adults. But what often does die, if it ever existed, is the respect that must accompany interest in what is novel on the human scene. To regard what is novel as just quaint and curious, but of course as inferior to "our" way, is a petty and provincial response. A respectful, appreciative and sympathetic attitude toward what is novel is the intelligent and cosmopolitan response, and the only response appropriate for tomorrow's citizen.

It is important also that our children learn to appreciate how much we Americans have gained from other lands and from their people who have come to ours. For much of what we enjoy in great music, literature, art and architecture, we are indebted to the geniuses of European or Asiatic countries. On the science side, Albert Einstein and Enrico Fermi are recent greats in a long succession of people born elsewhere who have contributed magnificently to our store of vital knowledge. And innumerable things regarded as "typically American," we have borrowed or modified from other cultures; take our African, West Indian, or Latin American-inspired music and dance, for example, or our chili con carne, pizza, or chop suey. We need to remind ourselves that we would not be what we are, as a people and a great nation, without the tremendous number of inventions, creations, and customs given to us by other lands or by gifted individuals who came to become one of us.

Some people enrich their lives—and the lives of their children—by taking advantage of the novelties on their doorstep. The Arnolds are a case in point, and Mrs. Arnold remembers well the happy accident that set off a whole chain of delightful experiences for her family.

"It was toward the end of World War II, and we were living in Chicago then," Mrs. Arnold recalls, "and one day Betsy—our eldest—came tearing in

from the yard with her eyes as big as saucers. She thought sure we had lost the war and the Japanese were coming in to take over!

"It was quite a while before we were able to get Betsy and Donny—he was five then—straightened out about the Saitos. They moved into a house just down the street from us, fresh from one of those camps in the desert where the government had been 'entertaining' the Japanese who were living on the West Coast when the war in the Pacific began. Our kids hadn't heard very much about Japanese except that they were enemies, and so it seemed to them mighty queer having Japanese right on the same street with us.

"As a matter of fact, I can't honestly say that it didn't seem pretty queer to us too. But of course the Saitos were American citizens, and if you shut your eyes and just listened to their talk you'd never have been able to tell them from any other Americans. And they couldn't have been nicer neighbors.

"Everybody on the block was kind of shy of the Saitos for a while, and they never pushed themselves on anybody. But they were so polite and nice when we'd pass on the street or something. They had children about the age of ours, so first thing we knew the kids were playing together, and visiting back and forth.

"Well, that was the beginning of one of the most wonderful things that ever happened to this family. We got to be the best of friends with the Saitos, and they just opened up a whole new world for us. Why, our kids learned more about history and geography and art and I don't know what all—their Daddy and I too, for that matter.

"We used to go to the Saitos' house for supper once a month or so—all of us—and then we'd have them at our house, and it was a regular education. Take food, for example: They'd have some nice Japanese dish—like those lovely shrimps fried in a special batter the way they do it. After a while I learned how to fix some of those things myself, and so now it's no problem for me to get a 'company dinner' that's really different. And George—my husband—is crazy about those Japanese paintings that they do with just a few strokes of the brush, and it turned out that Mr. Saito knew how to do that. He gave us two of his very best ones—they're in our living room now and everybody who comes in loves them. He used to give George lessons, and they really had a good time at it.

"After we moved away we just missed the Saitos so much, but we keep in touch. The most important thing is that now our kids know how nice it is to get acquainted with other kinds of people, and how much fun it is to find out how they do things and all. So we never miss a chance to meet somebody like that, and you'd be surprised how many chances there are once you start looking for them."

Office of Education-EEOP
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Queer Ducks, these Americans

To see yourselves as others see you is not necessarily a happy experience, but it can be very educational. Over the years many keen and thoughtful visitors to these United States have told us quite candidly how we look to them, and we would profit by paying close attention.

Our visitors find us queer ducks in a number of ways, but in none less attractively queer than in our prejudices. The world around we are famous for preaching democracy—and for practicing discrimination. We are known for subjecting our racial, religious, and national minorities to what has been called an "ordeal by contempt." *We* may find it possible to "explain" all this to our own satisfaction, but to our visitors the difference between our preachment and our practice looks like a case of plain hypocrisy.

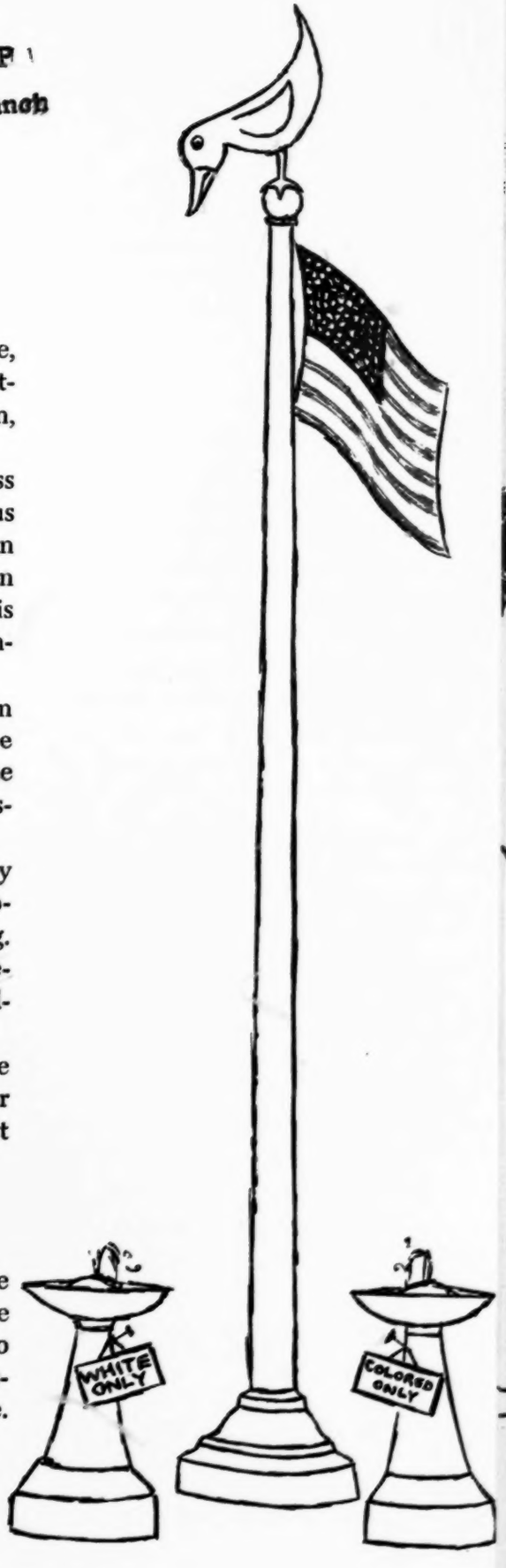
"What else but hypocrisy can you call it," they are inclined to ask, "when in the 'great democracy' the right to vote is illegally withheld from some three million citizens, when segregated schools are maintained in defiance of the law, when common practice includes discrimination in employment, in housing, in access to hotels and resorts, restaurants, and other public places?"

Americans may take such things for granted, they may be indifferent, they may regard them as inevitable for the present, or even as quite all right. Observers from outside our borders seldom do; they find such things shocking. They conclude that we have callously betrayed the noble creed of our forefathers and the many people in far-flung lands who have looked to us for leadership toward the brotherhood of man.

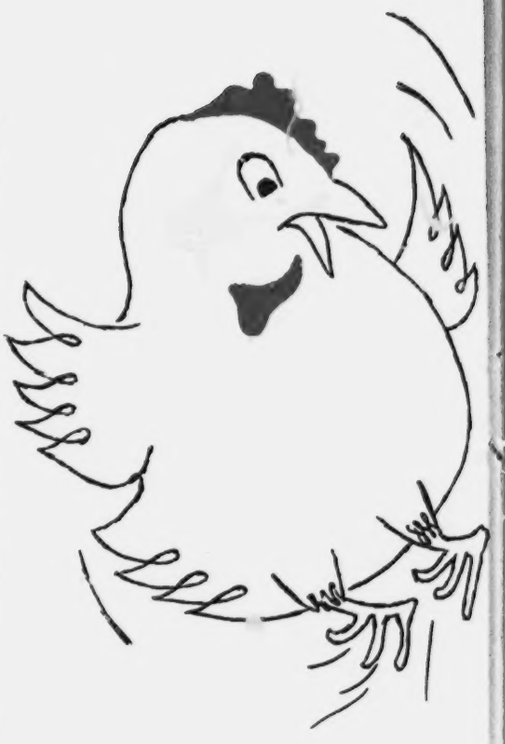
It is not easy for us to appreciate just how queer—or how hypocritical—we are in inter-group matters. But it is instructive to note that no Negro has ever been elected to an office higher than the House of Representatives, and that

> "For a Jew, even a converted one, to head up the American imperial power as Disraeli headed up the British or Blum and Mendes-France the French, would still seem to most Americans politically unthinkable." From Max Lerner, *America as a Civilization*

In fact, of course, we do not intend to be hypocritical nor do we realize that we appear to be, and illogical and unreasonable as well. But here we are, showing to the world the remarkable spectacle of a nation dedicated to human equality and brotherhood, and practicing democracy without full freedom, fraternity without full brotherhood, and religion without universal love.



An Idea Whose Time Has Come



It has been said that in human life nothing is constant except change. Even long-established customs, can and do give way. There have been such changes in American intergroup relations; in fact, the years 1947 to 1957 marked what has been called a "decade of progress."

> "The stage was set in opening up a new era of progress in the achievement of greater rights for all...when on October 29, 1947, the momentous report by President Truman's Committee on Civil Rights was issued."
>
> From Henry Edward Schultz, *A Decade of Progress*

Since that time there have been many milestones along the way toward correcting the many civil rights problems which Truman's committee found. One of the great milestones was the Supreme Court decision of May, 1954, outlawing segregation in public schools. Another was the first federal civil rights bill since Reconstruction enacted by Congress in 1957. The 1959 report of the United States Commission on civil rights was a third.

The 1954 Court decision had a widespread effect. *A Decade of Progress* states:

> "The Court ruling that separate educational facilities for whites and Negroes is unconstitutional was considered applicable to other fields as well. Thus, later decisions of the Supreme Court extended this ruling to public recreational facilities such as beaches, bath houses, and golf courses. In still another decision the Supreme Court held unconstitutional state statutes and city ordinances requiring segregation of races on intrastate buses."

Other significant steps have been taken to ensure civil rights for all. In 1952 an Immigration and Nationality Act provided that no one can be denied, because of race, the right to become a naturalized citizen of the United States. In 1948 and 1953 there were Court rulings to the effect that "restrictive covenants"—agreements designed to limit housing opportunities for minorities—cannot be legally enforced. By 1961, thirteen states and many cities or counties had legislation against racial discrimination or segregation in housing. A 1955 ruling by the Interstate Commerce Commission prohibited segregation in interstate transportation and waiting rooms. Enforceable laws supporting fair employment practices existed in four states in 1947; in 1961 this total had risen to twenty.

School desegregation has moved ahead, though unevenly and against stubborn resistance in certain areas.

> "In 1947, public primary and secondary schools were completely segregated in 17 states and the District of Columbia. In 1957, of

> 2,916 school districts in these areas with students of both races, 760 districts have been desegregated." *(A Decade of Progress)*

By the end of 1962, these desegregated school districts numbered 972. New leadership and strong protests against the slow pace of desegregation have appeared. The "sit-ins," begun in 1960, are dramatic evidence that

> "Massive resistance had bred massive determination. At the core of the students' protests was an impatience over the pace of change, particularly in school desegregation."
>
> From *A Report on School Desegregation for 1960-61*

The opening of schools in our nation's capital was in itself tremendously important as a symbol of our newly-awakened national conscience. But much more was needed in order that democratic living be realized at the very nerve-center of the nation. Fortunately, if belatedly, an 80-year-old D.C. statute forbidding discrimination in restaurants and other places of public accommodation is now being respected and enforced.

Elsewhere, similar progress has been made. By 1961, twenty-nine of the states had laws against discrimination in places of public accommodation. That there has been progress can be seen in the vital matter of voting rights; in 1947 registered Negro voters in the southern states were estimated at 595,000, and by 1959 there were said to be more than twice as many.

Substantial as they are, these and other gains of recent years are but a respectable beginning in the job of national housecleaning. Much more is to come, and for these events we have to prepare our children. Something big is happening to us; the ideal of true equality is becoming a real and vigorous idea. And we had better remember, as we bring up our children, Victor Hugo's famous observation: "There is one thing stronger than armies, and that is an idea whose time has come."

Tooth-and-claw Psychology

> "Unlike the prejudiced person, the tolerant person does not perceive the world as a jungle where men are basically evil and dangerous." From Gordon W. Allport, *The Nature of Prejudice*

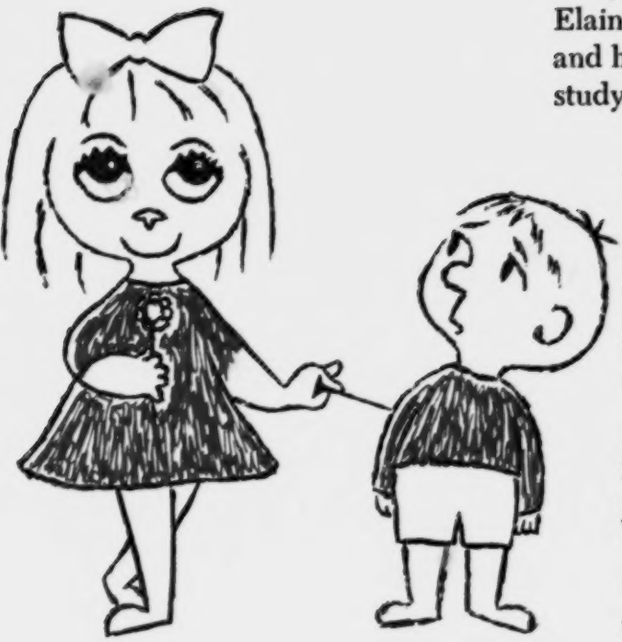
What makes prejudiced persons "tick," psychologically speaking? The experts tell us that often such people are in the grip of their own primitive and unreasoning fears and hatreds. Theirs is a tooth-and-claw psychology more appropriate to the animal world and the jungle than to humanity and civilization.

People who are driven by such savage negative emotions are severely handicapped for living in human society. They are chronically suspicious and mistrusting toward their fellow men, and particularly toward those whose looks or ways are a little different or a little unfamiliar. Such attitudes, like rust eating away metal, corrode and disfigure the lives of those in whom they exist. This happens because we humans cannot live in peace or pleasure without

the affection and trust of our fellows, and we cannot get affection and trust unless we give affection and trust. " Statistics show that most of the personal failures in the world today stem from failures in human relations." (From *Helping Children Learn to Respect Human Rights.)*

Moreover, intense prejudice supports and fits a whole cluster of primitive and uncouth personality characteristics. The cluster has been called the "authoritarian personality." It is a personality of the sort which was fit for the structure of fascist states the world has seen, with their heel-clicking officers as prototypes. Such people are cruel, rigid, cringing before the strong and contemptuous of the weak; they are unable to love or feel sympathy for others, and they take out their own frustrations on whatever underdogs may be handy. Personalities like this are totally unfit for democracy, for our shrinking world, or for joy and success in their relations with other people.

The children whose prejudices are being allowed to grow do not necessarily look conspicuously like little savages. Take four-and-a-half-year-old Elaine, for example, who was one of the subjects in a study of race attitudes and how they relate to other personality characteristics. In the report on this study Elaine is described as looking "like a frail reed."



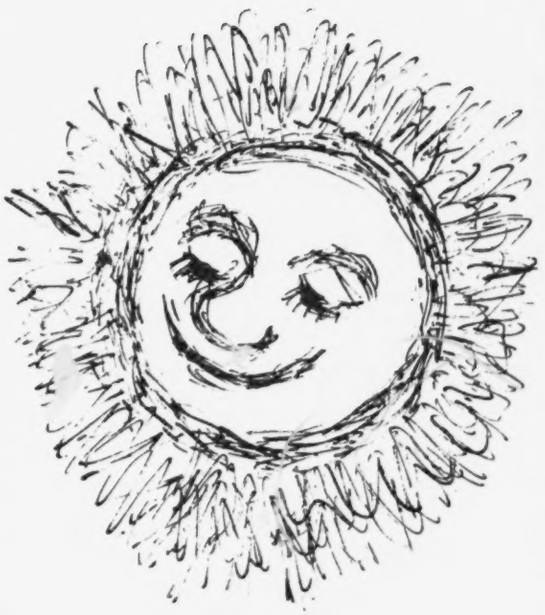
> "She is small for her age, delicately built, and delicately blond. ...One would expect to find her shy, sweet, and gentle....She is in fact bossy and domineering, (and) a bundle of strong emotions....
>
> "This deceptively mild-looking little girl carries her emotionality and her strong convictions into her feeling and thinking about race. She has a firm sense of affinity with whites and an equally firm preference for them. She feels superior to Negroes and either indifferent or antagonistic toward them. Negroes are for her sharply and consistently set apart....
>
> "She has, in general, strong likes and dislikes....She takes satisfaction in making unqualified judgments and in stating them firmly. She enjoys saying: 'I like' or 'I don't like.' Doing so enhances her feeling of being superior. It is a feeling which needs enhancing, because Elaine is unsure of herself....
>
> "*Elaine needs a target,* and she is well along toward finding one. What she calls 'black ones' (Negroes) are a conspicuous target upon which she can release her domineering and judgmental tendencies, her emotional excesses, and the angers arising from her personal discontents."
>
> From M. E. Goodman, *Race Awareness in Young Children*

Our children come into the world equipped with impulses both noble and savage. It is our parental task to cultivate the noble and subdue the savage impulses. If we tolerate the growth of prejudice we are in fact, and to some degree, tolerating—if not actively cultivating—something that is savage. We are opening Pandora's box at least a crack, and we may let out more than the primitive emotions that are prejudice. It is a dangerous game.

The Stout-Hearted

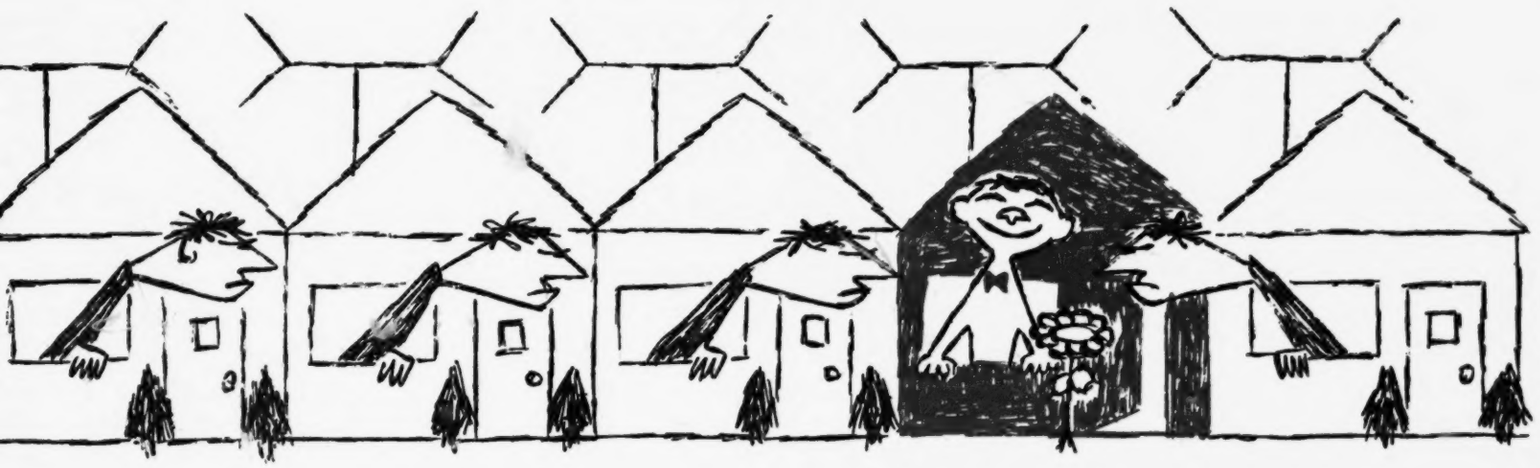
Not all prejudiced people are authoritarian personalities. It has been stimated that a majority of Americans are prejudiced to some degree, at least ith respect to race. Obviously most of these people are, by and large, quite verage and for the most part decent members of society. They are not, like he authoritarians, but a step removed from the bestial and the barbaric. They re merely passive—and largely unconscious—conformists.

Mr. and Mrs. Average American simply conform to long-standing American abits of prejudiced thinking and behavior. They would never join the Ku Klux Klan or mill with a mob in Little Rock, Arkansas. They are too civilized or such vulgar hate and their exhibitions. But neither would they openly hallenge the Ku Klux Klan or the mob unless their neighbors were doing it, nless it were fashionable and they could be sure of their neighbors' approval. They are, in short, timid conformists.



Long-standing social habits do get changed, and the changing is brought bout by the stout-hearted. These are the people of courage, the people who ct on principle; they are not fettered by either simple habits or by what the eighbors will think. In all ages and places it is the stout-hearted who have nade our world a more decent place to live. They are the eternal benefactors of all humanity, and we parents can help to produce more of this istinguished human kind.

The trick is, as Gertrude Noar put it, to "help the child develop the ability o think critically and the strength to stand by those judgments and decisions vhich are best in terms of democratic life."

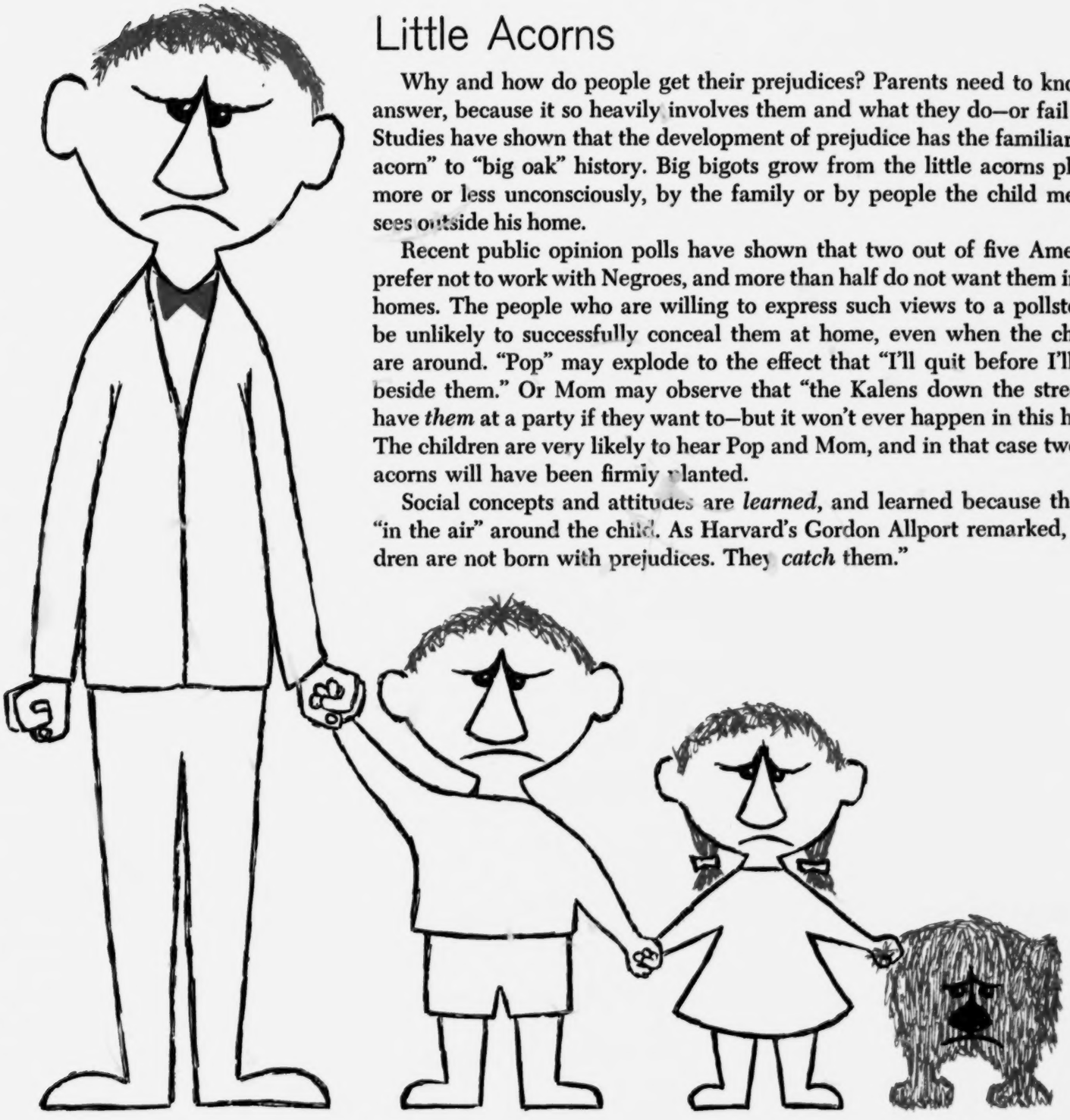


Little Acorns

Why and how do people get their prejudices? Parents need to know the answer, because it so heavily involves them and what they do—or fail to do. Studies have shown that the development of prejudice has the familiar "little acorn" to "big oak" history. Big bigots grow from the little acorns planted, more or less unconsciously, by the family or by people the child meets or sees outside his home.

Recent public opinion polls have shown that two out of five Americans prefer not to work with Negroes, and more than half do not want them in their homes. The people who are willing to express such views to a pollster will be unlikely to successfully conceal them at home, even when the children are around. "Pop" may explode to the effect that "I'll quit before I'll work beside them." Or Mom may observe that "the Kalens down the street can have *them* at a party if they want to—but it won't ever happen in this house!" The children are very likely to hear Pop and Mom, and in that case two little acorns will have been firmly planted.

Social concepts and attitudes are *learned*, and learned because they are "in the air" around the child. As Harvard's Gordon Allport remarked, "Children are not born with prejudices. They *catch* them."



Little Pitchers...

We don't often hear it any more, but the old folks used to say "little pitchers have big ears." They used the saying to warn against talking in the presence of the children.

The old folks were quite right; little pitchers have not only big ears but also big eyes and retentive and logical minds. Little pitchers hear and watch and remember; they put together the observed and remembered words and acts expressing prejudice, and they come up with prejudices of their own.

> "Who teaches a child to hate and fear—or to respect as his equal—a member of another race (or religious or nationality group)? Does he learn from his mother and father? From his school teachers? From his playmates? Or does he learn from those impersonal but pervasive teachers, the television set, the moving picture, the comic book? Probably it is all of these that teach him to love or to hate. Studies indicate that such attitudes are determined not by a single factor but by all of the child's experience."
>
> From Kenneth Clark, *Prejudice and Your Child*

And, it has to be added, most of the experiences of the average child will be of a sort to teach him prejudice. This is why parents, and what they teach—and teach early—can make all the difference. Parental influence can override the many other influences the child meets. It is most likely to do so if parents have "immunized" their children at home, and before they are exposed to prejudice outside.

This means that parents must set an example by treating all kinds of people as equals, as well as explain and answer questions intelligently. Setting an example may require parents to act contrary to their own prejudices. This can be done if the will to do it is there; we are not, contrary to what some psychologists seem to be saying, the helpless creatures of our own early conditioning. We *can* control our own conditioned reflexes, by a sheer act of will.

But to do this we must first recognize that we have prejudices, and be on 24-hour guard against letting them dictate our behavior. If we are not on guard we will teach, unconsciously and in dozens of little ways, that *we* are too narrow and petty to appreciate admirable individuals whose color, creed or national origins happen to be different than our own.

Never Underestimate

This is a cardinal principle in dealing with children: never underestimate their powers of comprehension. They don't miss much, and they are not easily fooled by mere lip service to ideals of democracy and equality. A case in point: There was the little boy whose teacher asked him: "Why did the Puritans come to this country?" The small student replied: "To worship in their own way and make other people do the same."

In fact we do underestimate—and even patronize—children, and not only with respect to their keen ability to tell what is true and real from what is pretense and sham. In a recent study of four-year-olds we have learned that many of them have already a very sound grasp of what is fair and reasonable in dealing with other people. Many of them understand very well the system of rights and obligations that governs civilized behavior. What is more, those who do understand are often able to judge their own behavior in these matters quite fairly, applying to themselves the standards by which they judge other people.

American grown-ups are given to grossly underestimating the young child's powers of sight, hearing, and memory—at least where matters of race, religion and nationality are concerned. Because of this, and because the young child only now and then gives some evidence of the prejudices which are growing inside him, grown-ups enjoy believing him ignorant—or innocent—in such matters. The belief may be strengthened by occasional observation of "mixed" schools or play groups. The shorter and more casual the observation the more likely that the grown-up will conclude "of course race or creed means nothing to young children."

Unfortunately it appears, upon close and sustained study of four to eight-year-olds, that race, religion, and nationality *do* mean something to them. Even more unfortunately, these things usually mean to the children just about what they mean to the grown-ups in American society.

What we must do, then, is to begin very early to prepare our children to reject the prejudices they will be hearing and seeing. This they can and will do, given example, explanation, and constant encouragement. We ought not to underestimate either their comprehension or their ability to learn decency in human relations and respect for decent people whatever their color or creed.

The Time Is Now

Q. When shall we teach about human relations?

A. *Now*—now and right along, day by day, as opportunities turn up.

Q. Why, if my children are not yet even of school age?

A. First: because they are ready to learn, and they *will* learn.
Second: because if we don't teach the right attitudes they will learn the wrong ones. Outside our homes their peers, if not their elders, will very often teach the wrong ones. They will do it particularly by setting an example.

Q. But isn't it true that young children pay no attention to differences of race and religion and nationality?

A. No, it isn't true. About race, for example: careful studies have shown conclusively that, though children are not born with prejudices, neither do they long remain unaffected by the prejudiced attitudes which are so common all around them. We know that race attitudes develop while children are very young, and often by the time they are of kindergarten age.

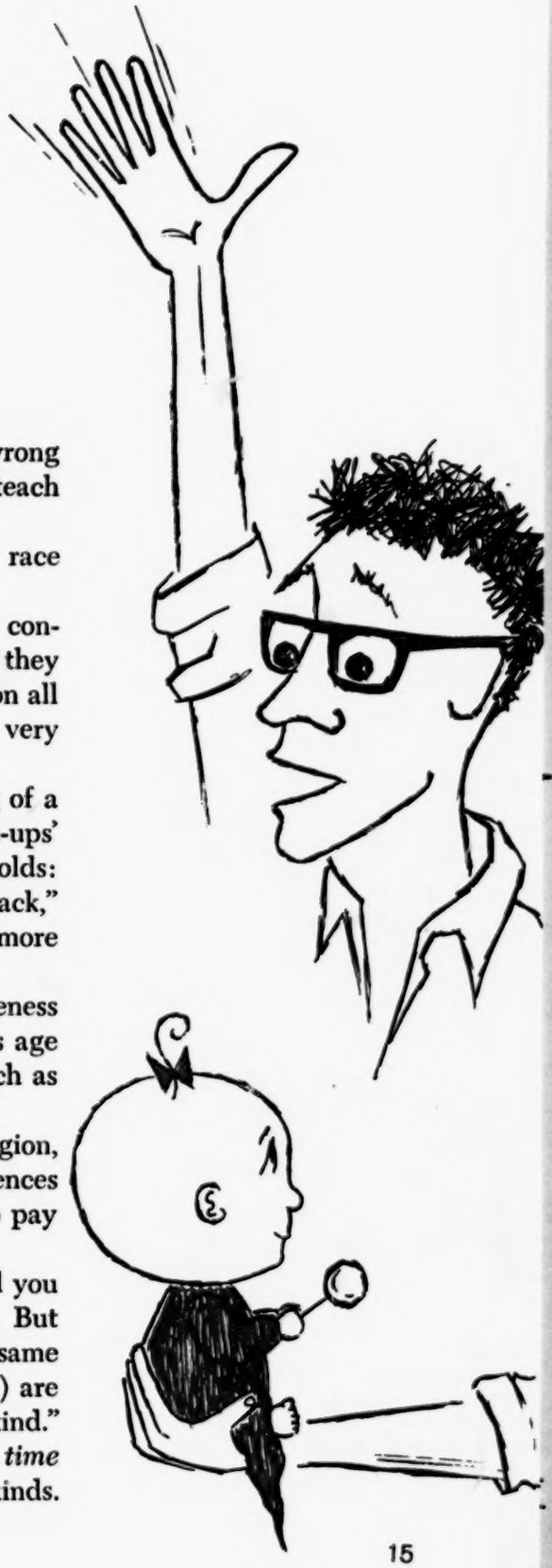
How old is a bigot? He may be only four. This comes as something of a shock to us. We like to think of young children as innocent of their grown-ups' less attractive attitudes. But listen—these are the words of white four-year-olds:

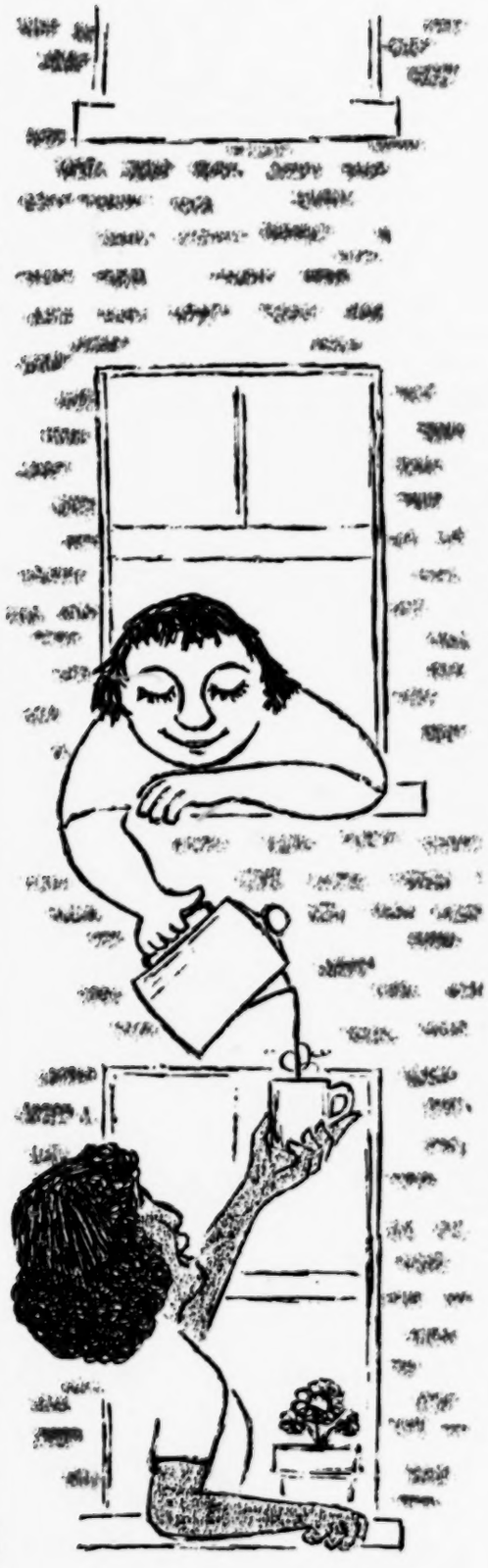
"Whites" are "prettier," "nicer," and "clean," while Negroes are "black," "funny," and "dirty." They say "black people—I hate 'em"—and much more along the same lines.

Recent studies of children from five to eight have shown similar awareness of religious differences *and* similar religious prejudice. Children in this age range believe that "Catholics are no good," and offer flat rejections such as "We don't want Jews on our street."

Q. But, after all, suppose our young children *do* pay attention to race, religion, nationality, and to such differences—what's so terrible about that? Differences are just "one of those things" about people that children are bound to pay attention to sooner or later.

A. There's nothing wrong with having your child aware of differences, and you couldn't and shouldn't stop his looking-at and thinking-about people. But that's not the problem; the problem is that most children learn, at the same time, to feel that some "kinds" (racial, national or religious kinds, that is) are better than others. They learn to react not to a person but to a social "kind." In short, they're learning to be prejudiced against a "kind" at the *same time* that they're learning to sort people out into racial, religious, or national kinds.





Person-to-Person

> "The Negro, Chinese, Japanese, Mexican, Filipino, Italian, Jew, Catholic, the foreign born (and to some extent the second generation) of almost any stock have found to varying degrees that their standing and acceptance depend less upon themselves as persons than upon the labels attached to them."
>
> From Max Lerner, *America as a Civilization*

The idea—and the ideal—in human relations is to choose one's associates on a person-to-person, not a group-to-group, basis. The person himself, his qualities as a human being, should determine whether we accept him as a friend, an employee or employer, or on some other basis.

It is not that we can or should teach our children that they must like everybody who is "different." But that would be no less logical—and a good deal more humanitarian—than the common and opposite practice of *dis*liking everybody who is "different." In either extreme we are letting our children grow up unable even to see or appreciate the *person* because he is different in race, religion, or nationality. To let this happen is to develop a child who is unable to see the trees for the forest.

Real and valuable relationships can only grow between persons who have much in common—common interests and values—a basic compatibility as individuals. The thing is to teach our children to look for such people—they are rare and precious—and to recognize them even though they may live behind a screen of superficial difference in color or creed.

The screen of difference is really neither thick nor tough. But it looks to be both to those who have learned to believe that it is—and to those who have never experienced the joy of getting behind it. When we can and do experience it, any decent and congenial human can become our neighbor, co-worker, friend, or intimate. His identity in terms of race, religion, or nationality becomes an inconsequential, except as it may lend to our round of experience the charm of variety.

The ideal for parents is so to train their children that they can say—and mean it—as did one second-grader:

"I like any kind—Catholic, Jewish, or any kind.
Any kind of people except bad people."

Creating A Climate

Healthy attitudes, like healthy plants, need a proper climate in which to grow strong and grow fast. Although we parents are not wholly responsible for the climate in which our children's attitudes grow, the one we create can make all the difference. We can foster attitudes so strong that they will be highly resistant to the prejudice virus by which our children are sure to be touched outside the home.

The proper climate for healthy attitudes is likely to be created by the parent who generally operates along these lines:

1. He thinks and talks about *people,* about individuals and their more or less interesting and attractive aspects.

His attention is focussed upon personal characteristics rather than upon racial, religious, or national identity. Group identities of these sorts are to him matters of quite secondary importance and concern. Therefore, he seldom refers to people as "Negroes," or "Jews," or "Italians."

2. His judgments of people are qualified and based upon first-hand knowledge or good authority.

He is tentative and cautious about generalizing from the particular Negroes, or Jews, or Italians whom he may know or have heard about. He is wary of facile generalizations on principle, and particularly wary where minority groups are concerned. He knows how often the more popular generalizations represent half-truths or no truth at all.

3. He thinks in terms of *degrees* of difference between people, rather than in terms of either-or.

That is, he sees both social and personal characteristics, like kindness, generosity, intelligence, etc., as varying along a scale. People are more or less kind, generous, intelligent, etc. They are not simply kind or unkind, generous or ungenerous, intelligent or unintelligent.

Similarly, he sees physical characteristics as varying by degrees. People are shades of brown varying by degrees to blondness. They are not simply black or white.

What is more, he sees kindness, generosity, intelligence, etc., as varying quite independently of color or creed, and in fact having nothing whatever to do with these things.

4. He tends to find variety among people interesting as such. He likes to

know and know about people who are unlike himself and his usual associates, whether the unlikeness be a matter of appearance or of ways of life. He has both an intellectual and an esthetic appreciation for the whole rich panorama of humanity and its range of behaviors.

5. He has some fund of accurate information about the biological facts of race, about the historical background of the current American system of social differentiation on a basis of race, religion, and nationality, and about the psychological "whys" of prejudice. He can therefore discuss such matters calmly and rationally.

Facing Up

"Honesty is the best policy." In educating children for human relations, as in human communication quite generally, there is a wonderful virtue in simple candor.

> "Responsible parents do not evade, minimize, or exaggerate a child's questions or conflicts....A child old enough to ask questions about race, religion, or nationality is old enough to receive honest and appropriate answers."
>
> From Kenneth Clark, *Prejudice and Your Child*

It ought to be added that the parents of such a child may find it necessary to do a bit of self-educating so that they will know what to say. If these answers are to be appropriate, as well as honest, they must convey *facts*—not myth and folklore—about race, religion, and nationality. There are many sources of such information, some of them easy-to-read capsules (see the book list at the end of this pamphlet).

Our children are almost sure to ask questions or to make comments now and then about Negroes, Jews, Catholics, Italians or others of the "minority" groups. Though color differences are most likely to catch their attention early, before long they will observe other physical differences, and cultural differences too. These are among the personal attributes to which their interest quite naturally turns as they explore the world of people. Our children can be helped to see these things in their proper perspective. They can be taught the facts about race and culture, as about sex or any other feature of human beings, and taught factually, accurately, unemotionally, and upon demand.

Young children are quite likely to come up one day with a "why" about color, or with a comment which indicates an erroneous interpretation of it. They are given to interpreting the presence of color as a sign of dirtiness—an association hardly conducive to a favorable orientation toward Negroes or other people of color. A pleasant and more accurate association can be substituted for it, as it was by the mother who told her three-year-old: "No, he's not a dirty little boy. He's a lovely brown, like chocolate pudding." Another

pleasant association came spontaneously from a six-year-old whose little brother was insisting that her brown doll was "very, very dirty." She told him he was quite wrong, because—"my doll's just very, very tanned."

The word "black" appears frequently among the verbal reactions. It is a word which had better be removed from the child's racial vocabulary, and for at least three reasons: 1) it is inaccurate; the child should be encouraged to accurate observation and reporting generally, and most specifically in respect to race; 2) it is an impolite description, and often resented by Negroes, for whom it has the value of an epithet or at least a discourtesy; 3) it suggests its categorical opposite "white," and it can therefore quite automatically set in motion a whole train of categorical associations (dirty-clean, bad-good, wrong-right, etc.), all of them unfavorable to Negroes.

Just how can the interested grown-up convey to the child of four, or thereabouts, some facts and some reasonable and unbiased points of view about race? Every grown-up can and will find his own best way, and it will be tailored to the child, to the child's experience, and to the situation which has provoked a question or a comment.

To illustrate one kind of appropriate approach, let's suppose that Johnny has asked his grown-up a not uncommon question. Johnny wants to know, "Why are they black?" His grown-up might deal with his question in some such fashion as this:

"Why are they black?—Do you know anyone who is *really* black? Take another good look, or another good think. Do you still say they are really black, like Daddy's best shoes, or the squares in the linoleum? No, of course not. Then let's get it straight. That's the way to *start* answering any question.

"Now, the people you were talking about are what color? Yes, brown of course. Sometimes people are brown like that chocolate candy you see in the glass case at the store, or like Daddy's coffee when he puts just a very little cream in it, or like Mummy's when she puts in quite a lot of cream. If Mummy kept putting in more cream, until there was almost no coffee look left, and maybe some red candy instead of sugar, her coffee would get to be about the color of some other people you know. Yes, you, for example, and Mummy and Daddy. But look—you and Mummy and Daddy aren't exactly the same color. See the difference? People just naturally grow in different shades, from lots of brown to very little brown, sometimes with some pink mixed in. "The coffee gets lighter as you put more cream in it. People are lighter because they have less brown stuff growing right in their skin. You know that it can grow there, because you know what happens to you in the summertime. You get tanned while you play in the sun,—the sun makes more brown stuff grow in your skin. The name of the stuff is *melanin,* if you'd like to know another new word. Melanin can grow in your skin, and make it look brown, because the sun has

been shining on you. You have only a little of it in your skin without the help of the sun. But some people—like those people you were talking about—don't need the help of the sun. Their melanin just grows in their skin naturally.

"People grow in different shades of brown—sometimes almost no brown and some pink—and the trees and bushes grow in different shades of green. Wouldn't it be funny if the trees were shades of brown and pink and we were shades of green! But once we got used to seeing green people, we would think that of course people *should* be green, and then we would start noticing different shades of green. Of course the shade of green wouldn't be any more important if people were green than it is in the trees and bushes. When you go to the park in the summer, you see a lot of different shades of green—look for them next time you go. And the differences make the park prettier and more interesting than it would be if everything were exactly the same. It's that way with people too—the different shades of brown and pink aren't really very important. They just make people prettier and more interesting than they would be if they were all exactly the same."

Or suppose that Johnny comes up with one of a number of other questions or comments which studies have shown to be frequent responses to difference. Perhaps one day his temper boils over and Johnny yells at David, 'Jews are Christ-killers. You killed Christ!"

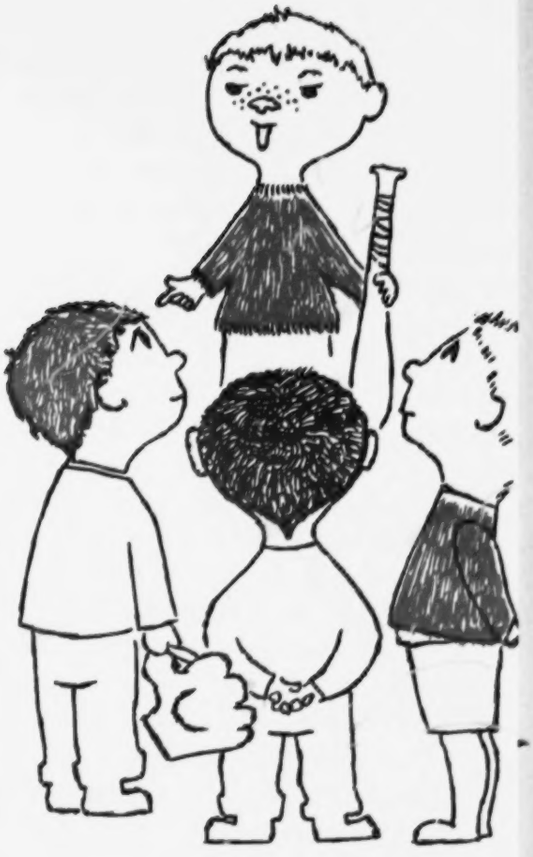
Howard Whitman, writing in *Woman's Home Companion* about young bigots, reports what one expert suggests be done to curb this kind of notion. Sister Mary de Lourdes recommends that "you give children as much history of the Crucifixion as they're capable of understanding.

> " 'Tell them first that Jesus was a great Jewish leader,' she suggests. 'Tell them that people who were in power at that time were afraid Jesus would come into power. Tell them that finally Jesus was sentenced to death by the Roman governor—who was not a Jew. Above all—help the children to realize that all this was long, long ago and that it has nothing to do with the Jewish people of today.' "

Historical events of not so long ago also get talked about by children, and misinterpreted. "He's a German? Gee—a Nazi!" "He's a Jap. Remember Pearl Harbor!" And so German equals Nazi equals "bad guy," and "Jap" plus Pearl Harbor equals "the enemy." We had better help our children understand that not all Germans were Nazis, that not all Japanese were responsible for Pearl Harbor or its aftermath, and that, in any case, the "sins of the fathers" are not to be heaped on their children. It might be well too if our offspring could learn that not all Russians are "Commies."

These are things to talk about with our children. They want to know about all the strange and interesting people and ways of the world, and in effect they are saying: "don't be afraid to talk to us—and don't talk down to us. Let's have it straight."

Eeeny, Meeny, Miny, Mo..."



Dr. Ilg, Yale's expert of the Child Development Clinic, points out that lichés of prejudice are often passed along through children's rhymes and hants. And she says that we harm the child when we let them pass. We miss he chance to give him healthy attitudes instead of unhealthy ones.

Here is one mother's experience with what is probably the most common f prejudice-supporting rhymes used by children. Her way of dealing with it an teach us something.

It was a charming little picture they made there at the head of the stairs— he gracious, gray-haired guest with our children happily tugging her in two irections at once.

"Come and see *my* room!" The invitations were simultaneous and fondly rgent. Our caller was a kindly woman. I heard her begin: "There's only one ir way to settle who'll be first" and I knew what was coming. Standing be- ind her I watched the children's faces while the old "counting out" rhyme n its familiar course: "Eeny, meeny, miny, mo—catch a *nigger* by the toe—."

There was a little moment of silence after it was said. Two little faces pturned to the lady registered shocked surprise. Then Lanny, all five-year-old xuberance, seized upon his privilege and led her off to admire his double- ecker bed and the Ark animals marching two-by-two across the wallpaper.

Gaye looked after them thoughtfully and then turned back to me. "Mummy," he whispered, "why doesn't she know how to say it? I'm only seven but I know ou don't say it *that* way! You must say 'Tiger' instead.

"You must say 'Tiger' instead." Here stood my little blond daughter speak- g those words exactly as I had once heard them from a little brown boy.

It happened one day at the nursery school where I was working before we d children of our own. The play yard that day was, as usual, bustling with ur-year-olds of assorted shades from very pale whites to very brown browns. he general buzz was suddenly punctuated by Janice's clear voice chanting Eeny, meeny, miny, mo,—."

She finished it, and then we saw Michael. He stood looking at her with an childlike kind of misery in his little brown face. He seemed to think it over, d he must have felt that she was innocent of any intent to injure. He spoke

to her gently, but every word was sad and heavy. "You *mustn't* say that, Janice. 'Nigger' is a bad word.—You must say 'Tiger' instead."

She understood. Without a moment's hesitation she said it over again, her big blue eyes fixed on his grim little face. She did say "Tiger" instead, and he relaxed and smiled at her.

That little nursery school drama stayed with me a long time. Several years later it came back with a fresh shock when I first heard my own daughter say the old rhyme. She said it in the old way. She was about Janice's age at the time, and she had learned it from an older playmate. She was busy teaching it to her little brother when I came on the scene.

I could not let it pass. We had tried to teach our children not to hurt people with either words or more tangible weapons. Gaye already understood very well what vicious weapons words can be.

I told our children the story of Janice and Michael, and it has stayed with them as it did with me. It was perhaps a little thing that they learned, a matter of just one word changed in "counting out" by "Eeny, meeny, miny, mo—," but one word can lead to many. Gaye and Lanny don't use that particular impolite epithet under any circumstances, and we have noticed that they don't use other epithets or impolite labels either. They don't say "Kike" or "Wop" or "Chink" or "Jap" or any other of the weapon words that so many American children hear somewhere and soon begin to use.

It can be argued that such usage is only a little thing—too little to bother about. My husband and I believe, however, that such big things as respect and kindliness and decency in human relations are mainly end results. They are the end results of such little things as everyday courtesies and kindnesses and fair play. And so we are glad when we see some of those little things in our children. We are glad, for instance, to know they have learned to say:

"Eeny, meeny, miny, mo—,
Catch a *Tiger* by the toe!"

Science and Sanity—
Facts About Race and Culture

It used to be said that one sure way to spoil a friendship was to mix it with discussions about race, religion, or politics. There are still some hazards in doing so, and maybe they are no less with respect to politics. But race, religion —and nationality too—are matters now more discussable and less arguable than they used to be. This is true because, in the last ten years especially, sound scientific studies have been coming along. As a result we can now discuss these things scientifically and sanely, and in terms of facts rather than folklore, bias, and over-heated opinions.

"Difference" between groups in U. S. society is a matter of two things: it is a matter of race, or of culture, or both. For example: Negroes and "whites" are racially "different," but not culturally (unless the "white" is foreign-born and raised, or otherwise distinguished in his living habits from the majority of white Americans). Jews, Catholics and Protestants are culturally different from one another, at least with respect to those beliefs and living habits which have to do with religion.

About Race

Folklore about "Nordic superiority," or the superiority of any other "white" stock, has long since been put on the rubbish pile where it belongs. The prime truth is, as the scientists keep telling us, that the family of man is *one*—the one species homo sapiens—and indeed has been one for the last 50,000 years or so. This one species has three major branches known to scientists as Negroid, Caucasoid, and Mongoloid. Each branch has varieties within it. The differences between branches, or between their sub-branches, are differences of skin and hair and eye color, differences of hair, eye, face, and body form and shape. These differences are *not* symptoms of differences in in-born intelligence, talent or temperament.

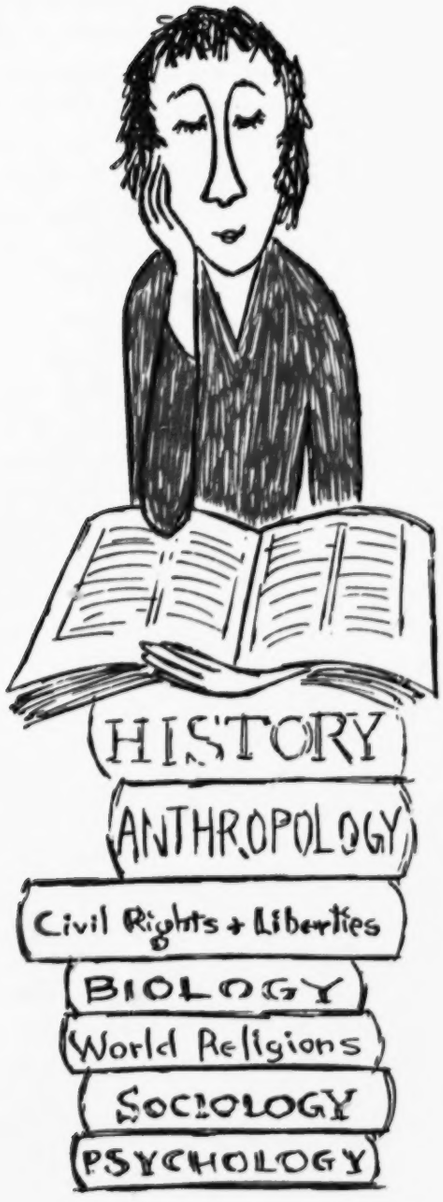
Race, then, has to do entirely with features of the body. It is by these physical features that the scientists make their racial classifications for the family of man, and by these *alone*. They in fact must make classification on this basis because there is apparently no other basis for recognizing different varieties within the human family. No one has ever been able to show, to the scientists' satisfaction, that there are human varieties different from one another in in-born capacities like intelligence, talent, or temperament. So a "race" is a human variety or sub-variety of a certain physical type, and *not* of a certain intelligence, talent, or temperament type.

The physical differences which are the marks of race are therefore unimportant and irrelevant with respect to human relations. That is, they are

unimportant and irrelevant *unless* people choose—as we in the U. S. have chosen—to "make something" of them.

The scientists tell us that average men among Caucasoids, Negroids, and Mongoloids are brothers-under-the-skin to one another. Or, to put the fact of racial equality differently: if we could select that third of world-wide humanity which is best endowed with respect to intelligence, general ability, and emotional stability, all of the varieties of man would be well represented in the superior group.

Such are the facts about race, but we have believed quite otherwise, and acted accordingly. The result is that we have made the proverbial mountain out of the molehill; we have made race differences important because we have mistakenly believed them to be important.



About Culture

It is important to know that the word "culture" has a special meaning in science, and to remember that we are now talking scientifically. In its scientific meaning "culture" does *not* refer just to those parts of a social tradition which are regarded as the refinements of living. Scientifically speaking, *culture* means the whole way-of-life of a people; *a culture* is the whole set of customs and beliefs which are shared and passed along, generation to generation, by the members of a given society (that is, by the members of a given tribe or nation). Scientists have observed and recorded the facts about hundreds of cultures past and present, simple and complex.

Two great facts have emerged from all this study: first, that all cultures provide for meeting universal human needs, and second, that no culture is wholly "bad" or wholly "good" in its ways of meeting these needs.

All cultures include language and provide patterns for marriage, family life, and the rearing of children. Every culture has its customs in connection with work; it patterns the jobs to be done, the job know-how, the divisions of labor as between the sexes and those of different ages, the degrees in which different jobs are valued and rewarded. Always there are beliefs and practices having to do with keeping order both within the society and between it and other societies. Universally there are beliefs and practices concerning religion.

In each of these essentials of human life there is endless diversity in the details of cultural patterning. There is endless and fascinating variety, but there is also the unmistakable mark of the one-ness of the human family. Just as that one-ness is unmistakable in the basic similarity of the bodily structures of all human varieties, so it is in the basic similarity of the cultural structures produced by men from the Sahara to Siberia, from the Pharaohs' Egypt to the Nuclear-Era United States.

In each of the many cultures which have been studied closely it has been found that some of its patterns seem admirably adapted to meeting human

needs and some poorly adapted. We can of course learn a great deal about how to improve our own ways of living by studying other cultures.

Concerning the culturally patterned treatment of minorities within a society, for example, it has been shown that prejudice is not inevitable (Hawaii is the most striking example of a society relatively free of race prejudice). Clearly the whole society benefits when its minorities are free to develop and use their abilities; it is just as clear that the whole society suffers when minorities are under-educated, ill-housed and ill-protected from disease, or restricted in the job market and in leadership roles. Then too, time, energy, and money is wasted—in some sections of the United States—in an ill-advised struggle to keep a minority "in its place."

The study of cultures teaches us how important it is that we keep our eyes and ears open and never miss a chance to learn about other ways of life. We in the U.S. have prided ourselves because we are a "melting pot" of peoples and cultures. We have been more right than we knew; the scientists have shown how heavily cultural greatness depends upon borrowing and recombining—upon drinking from many cultural fountains. Cultures, like individuals, thrive on a wide range of contacts and the invigorating effects of new ideas gained through these contacts.

We should indeed be grateful for the variety of nationalities and religions represented among us, and we will—if we are wise—make the most of the opportunities this variety allows us. Far from avoiding people who are different, we will reach out to find congenial souls among them, and particularly will we do this for the benefit of our children.

Single Standard

It is our job, as parents, to teach our children how to judge and evaluate people. We must teach them how to choose their friends, and how to avoid—but without hurting—the people whose friendship they do not seek.

So we teach the children to admire and respond to people who are "nice" and "good" and "attractive." These are vague adjectives but we know—and so do the children very soon—what we mean. They very soon learn whether we are able to see across the group "lines," and to recognize niceness, goodness, and attractiveness when it appears in the person of a Negro, a Jew, a Catholic, a Chinese, a Hungarian, or someone else who is "different." They very soon learn whether we are consistent and honest in judging people on their merits as individuals—whether we are able to measure against a single standard.

Suppose our children discover us to be capable of resorting to double or triple or quadruple standards. One of two things happens then: they may

fall in line with what we are doing, and we have thereby taught, if unwittingly, that we practice and condone illogic, unfairness, and prejudice. But they may resent and reject our departure from our own professed standard. In that case our defection results in the alienation of our children. They see us as hypocrites, as untrue to our own professed principles, and who can blame them if we thereupon shrink in their esteem?

The Tender Trap

A song that was popular a while ago was titled "The Tender Trap." The same title would be very appropriate for this little story, which has nothing at all to do with romantic love, but a lot to do with honesty and understanding.

In a certain midwestern town a number of parents met to organize a cooperative nursery school. It was agreed that more parents than those present should be invited to join the group, and people began suggesting names. Miriam Johnson proposed inviting her friends the Wilsons. And with that the discussion grew very lively.

The Wilsons, everyone agreed, were very nice people. And their children were nice too. No question but that the parents would be good workers or that their children—two of pre-school age, would be an asset among the threes and fours in the school.

"But," Sylvia Barker pointed out, "I just don't think it's fair to put those children in the position of being the only colored in the school. They certainly won't be comfortable, and neither will their parents, being the only colored parents in the group. If we were going to have it something like fifty-fifty that would be different, but there just aren't enough Negro families in this area to do that. No, I'm against it because my heart just goes out to those poor things—thinking how alone and conspicuous they would feel being the only ones."

This was a liberal group, quick with sympathy for the underdog. There was general agreement that they would be doing an unkindness to invite the Wilsons.

Miriam Johnson alone held out, maintaining that the colored family could always refuse the invitation, and should at least have the opportunity of making their own decision. It was decided that Miriam should sound them out on the matter, informally, and then report back.

When the group met again Miriam had news for them. The Wilsons, she reported, were extremely eager to give their children the opportunity of going to the cooperative nursery school. And they were particularly pleased that it would mean an inter racial experience for them. "You see," Miriam explained,

"they take the attitude that all their lives the children will be living in a world dominated by whites, and nothing is more important than having them get used to associating with whites and feeling comfortable with them."

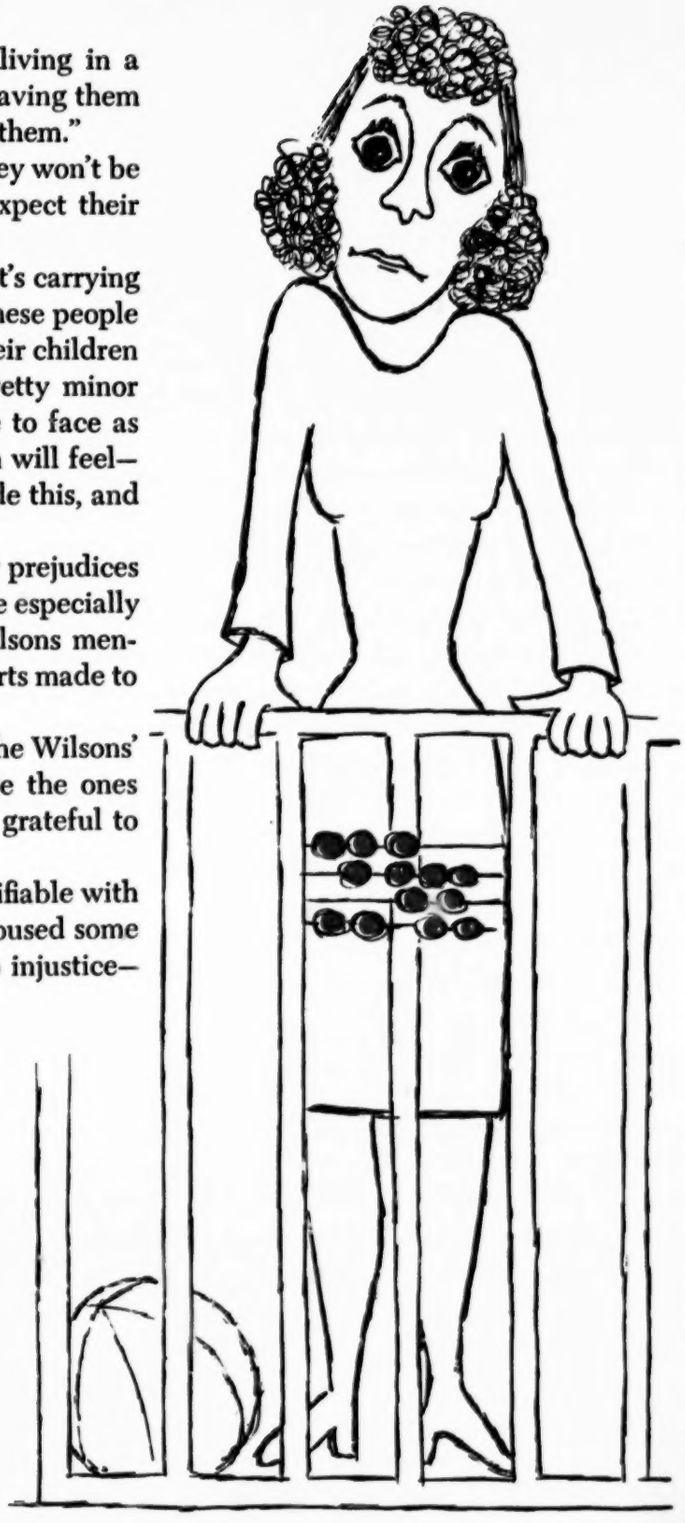
"Comfortable—but that was just my point," Sylvia broke in. "They won't be comfortable in our school. I think it's wrong of the parents to expect their children to face an all-white group."

"Well—I'll tell you how I see it," Miriam continued. "I think that's carrying sympathy too far. You know, it's really not our right to decide for these people what they ought to do about such a thing. If this situation makes their children uncomfortable—and they don't think it will—it will still be a pretty minor form of discomfort as compared with what they'll probably have to face as they go through life. And who are we to judge how these children will feel—we've never been in their position. Only their parents should decide this, and they have.

"Our job is just to see to it that our own children don't have any prejudices to show. And, by the way, don't let's have our children primed to 'be especially nice' to the Wilson children either. That's something else the Wilsons mentioned—they just want theirs to be part of the group—no special efforts made to make them feel at home.

"Frankly, I think we've been wasting our time worrying about the Wilsons' feelings. They're used to adjusting to another race. Maybe we're the ones who aren't. This is a good chance for us to learn, and we can be grateful to them for giving us the chance."

The Wilsons might have been Catholics or Hungarians, or identifiable with any one of a score of other minorities, and they might still have aroused some of the same misgivings. Even the genuinely unprejudiced can do injustice—and miss opportunities—by falling into "the tender trap."



Yes, but——

Prejudice takes many forms, and some of them are subtle. Some of them show up only when the "chips are down," and when we think we see a threat to our children in the really important events of their lives.

Some of us can be liberal enough when our youngsters are small and the boy-girl relationship is not involved, but when it is we fall prey to shadowy fears. We find it impossible to carry through on what we have taught, and taught well. The results can be tragic for our good relations with our children, and can rob us of their respect.

This is what happened in one family.

Kathy had made up the list for her birthday party. It was a very important occasion. She would be sixteen, and this would be her first real boy-girl party. There would be dancing this time. She was going to be sixteen!

As she read the list to her mother, she noticed that something was wrong. Mrs. Sanders had looked up suddenly when Joey's name was mentioned, and now she was strangely silent.

Kathy broke the silence. "What's the matter, Mother? You know all the kids on my list. After all, we've been playing together since we were in kindergarten. They're all nice kids, you know that."

Mrs. Sanders bit her lip. A little flush of embarrassment crept over her cheek-bones. She did not look at Kathy, when she spoke:

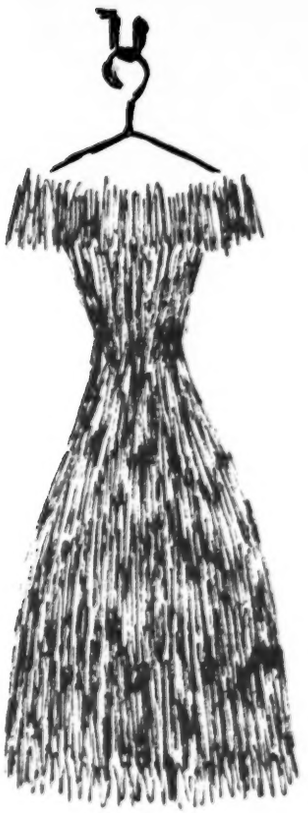
"Yes, dear, they're all very nice, but——,"

"But what?" Kathy was embarrassed too now. Something in the way her mother's voice had faded off on the last word told her that the conversation was getting around to one of those things you talked about in whispers with your best girl friend.

"Well really, Kathy, it isn't that I have anything against Joey. He can't help being Jewish, and I certainly wouldn't want you to hurt his feelings. And it's not that I'm prejudiced. You know that your father and I have always wanted you to play with all the children, and be nice to them all, but...."

Again the voice trailed off on the last word. Kathy stared at her mother, tears beginning to creep over her round young cheeks.

"*But*—but now I can't have Joey at my first big party!" Kathy's voice cracked. "But *why*—why can't I have him? This is so crazy. I don't get it at all."



"Now don't get emotional, Kathy. You have to be sensible about these things. After all"—now Mrs. Sanders' voice took on a note of righteous indignation—"you don't seem to appreciate the fact that your parents have to protect you."

"Protect me! From Joey? Joey never hurt a fly." Kathy was indignant too. "Mother—you're just beating around the bush. You just don't want me to have him because he's Jewish. But why should that make such a big difference all of a sudden!"

"All right—since you're so stubborn and blind I'll just have to tell you what you're old enough to see for yourself." Mrs. Sanders faced her daughter grimly. "Now that you're going out with boys you've got to stick with your own kind. It just wouldn't be fair to Joey to have dates with him and let him think that you or your girl friends might—well, get serious about him...Now do you understand?"

The silence between them was cold. It lasted until Kathy, brushing off the tears, stood up, and carefully tore the party list into neat little squares. She started toward the door, turning only to say over her shoulder,

"There won't be any party, Mother."

Sitting alone, after Kathy had left, Mrs. Sanders sighed deeply. It hurt—that tone, and the way Kathy had looked—as though somebody had let her down. Have I let her down? Nonsense, Mrs. Sanders assured herself briskly. Naturally we have to put a stop to this kind of thing now that she's growing up. Why, she might get the idea that she was in love with that boy, or something like that. Intermarriage! Mrs. Sanders shivered a little. "Well, she doesn't understand now, but she'll thank me some day."

That night Kathy wrote in her diary: "So I won't have any birthday party, because I don't want any 'yes, but' party.

"And all this time I've admired my mother so much because she was so broadminded, and not silly and prejudiced like so many parents. But she *is* prejudiced after all. You don't have any 'yes, but' when you're really unprejudiced.

"The most awful part of it is that I'm ashamed—I'm ashamed for my own mother."

A Summing Up

That They May Live and Help Live

What people of good sense and genuine good will greatly want to develop in their children is a philosophy and a know-how in dealing with people. It is the philosophy and know-how for living fully and helping others to do the same.

In our world, nations as well as individuals are inextricably tied to one another. In such a world we must have no tooth-and-claw psychology, no personalities dominated by primitive fears and hatreds for people who are "different." We dare not allow our children to develop those primitive and savage impulses which drive the people who are violently prejudiced. Nor can we tolerate even passive conformity to customary prejudices and prejudiced action. We must raise up citizens stout-hearted enough to stand for what is good and right, no matter who stands for what is not, or for how long it has been done.

We Americans face a particular challenge to remake our ways of living so that they conform to our magnificent ideals. This of course can be done, and in fact recent progress toward the goal is impressive. Our children can carry the job well toward completion. True equality is an idea whose time has come.

In our daily lives with our children we deeply affect them by the little things we say and do—or fail to say and do. We plant the seeds of bigotry when we express our own prejudices or fail to stand up against the prejudices of others. And our children are so quick—so much quicker than we think—to note our attitudes.

We can make the most of this quickness in teaching the attitudes which are right for healthy human relations. But there is no putting it off; it must be done from early childhood, day by day, as opportunities turn up.

It is our job to teach our children the facts about race and culture, and about racial and cultural differences. We must teach them too that people are to be judged by their individual characteristics, and that the same yardsticks apply for the judging of "goodness," "niceness," and attractiveness no matter what the race, religion, or nationality of the person who is being sized up.

Our children will learn these things if we create the proper "climate." To do so we will have to face up honestly to the things our children ask and say about differences in race or culture. We will have to be prepared with the facts, we will discourage the use of clichés of prejudice (even in such "innocent" forms as in "Eeny meeny miny mo—"), we will be very sparing in our own use of labels for racial and religious "kinds" of people and in our judgments about the characteristics of any such supposed kinds.

There are two traps of which we need to be wary, even though we are people of good will. They are the "tender trap" and the "yes but...," trap. We fall into the tender trap if we allow sympathy for the feelings of a minority person in a majority-dominated situation to get in the way of opportunity for association and acquaintance. And we are caught in the "yes but..." trap if we try to take it back again once we have committed ourselves and our children to the prejudice-free way in human relations.

ABC's of Teaching Healthy Attitudes

Act unprejudiced. While you are trying to outgrow your prejudices, act as though you didn't have any. After a while it will become a habit, and then a state of mind. Meanwhile you'll be setting an example for the children.

Be alert to any sign that your child is *catching prejudice,* and get on the job in a hurry with an immunization. He may be very young, but there's no time to waste. Never let any manifestation of prejudice pass because you think he "doesn't know what he's saying," or because you think "it's better not to make a big thing of some little incident." Remember that your silence, or a show of indifference, teaches something too; it teaches your child that you are willing to accept manifestations of prejudice. Therefore the child will infer that you don't mind them or even that you go along with prejudice.

Communicate the idea that prejudice is no good. There are two principal ways to do it: First, take a firm stand yourself, whenever an occasion arises, *for* fairness in human relations, *for* the people who champion it, and *for* the people who get hurt by it. Second: take an equally firm stand, *against* prejudice and *against* people who act on it.

Develop appreciation for variety in race and culture. Seek, for yourself *and* your children, contact with people who are different in race or culture or both. This contact should be by actual acquaintance if possible, and also through books and pictures, TV and travel.

Extend the hand of friendship to congenial souls regardless of race, creed, or nationality. Make it your business to find friends—people whose interests and ideals are much like your own—outside your own "group." And encourage your children when they do the same.

Foster human relations education in the schools. If you find that there is little or none, then take some action to initiate it, through PTA or through personal requests to school authorities. If you find that the school is trying to educate for human relations, then let your enthusiastic approval be known. Support at home what is being done at school.

Grasp every opportunity to encourage and help organizations working for better human relations. Teaching our children healthy attitudes becomes easier when the attitudes in the community are healthier. Organizations devoted to better human relations are, like the schools, our great allies in improving community attitudes and making it easier for us to raise children with healthy attitudes. Organizations, like the schools, need our help as we need theirs.

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